A WARNING-PIECE TO THE General Council OF THE ARMY,

Being sundry Concurrent

ESSAIES,

Towards a Righteous Settlement.

With a Word to the Reader, Shewing the Unrighteousness and Growing Danger of bringing all the Armies in the three Nations under one Single Chief Head and Conduct.

By some of the Subscribers to the first *Essay*, residing in *London*

How weak is thy heart, saith the Lord God, seeing thou dost all these things, the work of an imperious whorish woman? Ezek. 16.30.

For among my people are found wicked men, they lay wait, as he that setteth snares, they set a trap, they catch men, Jerem. 5. 26.

O let the wickedness of the wicked come to an end, but establish the just, for the Righteous God trieth the heart and reins, Psal. 7.9.

London, Printed for *L. Chapman*, at the Crown in Popes-head-Alley. 1659.

A

TO THE READER:

Christian Reader,

IT is far from our minds to asperse our poor friends in the Army, or desire the destruction of the worst of them, whom the Lord hath sometimes made a defence and joy to his people, in their zeal for Righteousness; neither shall wee now express our observation of their deviations, which may bee concealed; nor in their present distress sentence their ends, in their late publick Proceedings; but leave them to the best advantage of their own DECLARATIONS, and the PLEA on their behalf, with their LOWDEST APPEALS to God, and practices thereupon.

But the publick distraction being now again such under their rule, as would make us a terrour to our selves, were it not for our hope in the Lord of Hosts only, wee desire in his fear to publish this further warning-peece to the officers of the Army, who having broken up the old foundations, have assumed the supream Authority over the good people, after all their hopes, expence and adventures, daily concluding them in their chiefest concernments, without their consents, and by their unbeleeving agreements and compacts with those whom they had first enraged against them, do expose them still to that danger, bondage, and grief, that far exceeds any attempts of those whom they have again rejected, in pretence of more regard to them, and the cause of God; whereby the enemy in their daily blaspheming, impute to us and our holy profession what wee have no hand in, whilst yet to our grief, too much cause is given them by the forward fallings in, and constant concurrence, of some shifting Professors, and covetous Church-members, who upon every change can subject their profession to their outward promotion, in which they have provoked the Lord so long, as at last to bee

given up to such a wanton principle concerning Powers, as will serve their purpose, of submitting to, or by the effectual espiring of any that can any way (how indirectly soever) take the possession of Power; and by corrupting some Scriptures for their own stumbling-block, herein have influenced many of their more simple members to comply, whose conscience is herein defiled with ignorance, as the other with falsness, ambition, and avarice, whose carnal and perplexed Wisdom herein ever and anon carry them to cross their pretence, by putting forth their hand, to pluck down even the supream in their own esteem but the hour before, when they provoke them, who yet bid more fair for publick Reformation, according to their opportunity than themselves, considering their higher pretensions; so that in the sense of such shameful pollution of an holy profession in them, and their leaders, who have no more true heart to the publick good they pretend, we dare do no less now than to cry out concerning this thing, and bewail in the Lamentation of Habakkuk, chap. 1. 13, &c. Wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than hee? and makest men as the fishes of the Sea, as the creeping things that have no Ruler over them, they take up all of them with the angle, they catch them in their net, and gather them in their dragg, therefore they rejoyce, and are glad, &c. *And to the faithful Essays herewith reprinted, we lay at the feet of the Lord these following testimonies against some of the further treacherous dealing with the Lord his cause and poor people by such as have influenced the Army here.*

First then, we witness against the Instrument of creating their CHIEF OFFICER, *and bringing the Conduct of all the Armies and Forces under one single hand, than which nothing could be done more tending to subvert us unto a* SINGLE PERSON (*Family or Faction*) *which by empty words therefore only they explode besides the many grievous dealings therein, as well as publick miscarriages already thereby, through usurping the command of that faithful servant in the cause of God for publick righteousness Lieutenant General* Ludlow, *who having happily the chief command in* Ireland, *distinct from the*

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conduct of England and Scotland, did thereby in a few months, as wee are credibly informed by persons of credit from thence, so reform a debauched Army in that Nation, and refresh the hearts of the upright there, as if they had attained a day of Jubilee after several years abuse and slavery; and by removing some of the most absolute vassals to the SINGLE PERSONS interest from the strong holds with which under that late defection they had been possessed, preserved that land in peace, and renewed union for the good old cause, which was not the posture of either of these other Nations under their Idol, nor can now bee the condition of that Country long, unless that heady Instrument bee repealed, which is become a bone of sore discord there, and giveth new life to several dangerous Interests, to divide them, who were left lately so well united through the Lords blessing the faithful labours of the aforesaid worthy Commander.

And secondly, Wee also witness against that Army-weakning iniquity of not looking to the Lord in truth, but prophaning their pretence to his fear in their choice of the new Instruments pretended for his work in their Committee of Safety, and new Militia for the City of London, &c. as also in their many new Officers Commissioned in the several parts of the Country, and added to the Army, causing poor Christians, and lovers of the good old cause in truth, to cry out unto us, that they and it are betrayed again to a SINGLE PERSON, or worse, several such who neither feared God, nor regarded man in their carriage under that Government, being again in Authority over them, some of which were so Arbitrary under the said SINGLE PERSONS, as that it was no small tenderness to them to bee only put out of their imployments by the late Parliament, which with some of their fellows who lately retired through their dissatisfaction in the downfall of their single Superiour, can now so reinfluence, and haunt the General Councils of the Army, as sufficiently to obstruct and clog the wheel of their Reformation if any were real thereunto, and object them into confusions, necessarily conducing to a SINGLE PERSON, or some private SEPT or CLAN, as the next unbeleeving decision of their contests, which is but the farther evil wee expect under a Leader, who dares in such a time of calamity, accept and promote such personal abso-

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interest as cannot permit him to lead in truth to that publick Reformation, which must needs level to a Rule of more personal abasement for publick safety and righteousness.

Thirdly, If the "covetous Priesthood, *and Chieftains of Colledges, exceeding by far some of the Pluralists and Bishops they decried for that abomination, in so near association, and inchambred so oft with the chief Leader, together with their Tything-disciples in Councils, have such a hand in removing of Tythes, and the Lawyers in best likeness to them, have their finger in reforming the Laws which get them their gaine, wee will expect no more reformation or liberty from* Wallingford house, *than we had these last seven years from* Whitehall, *but in the room of their frequent fair words, the plain dealing of* Rehoboam, 2 Chron. 10. 14. *would far more commend their integrity to us,* WHO *do therefore hereby warn all the faithful in the Land still to weep over the hypocrisie and wickedness in high places, till such as are unbyassedly watching here, longing yet rather for true return, than their ruine, can acquaint them better what of the night, than that thus wee are in the thickest mid-night hour of* MYSTERY BABYLON AND INIQUITY *waiting for the morning; the day-star whereof wee expect not should bee the fruit of the agreement so quickly here concluded with General* Monkes Commissioners, *as if the contest should onely be improved to the confirming the most Independent single person or faction and Priesthood, for which the Instrument for conduct, & all occurrences since the last breach, have been so hopefully calculated, from under whose yoke, and woful deceits, the upright in heart of all sorts may in vain expect an escape, untill a more* Moses-*like Prophet arise in great power to relieve them. Wherefore we wait and desire to give our God no rest,* until the innocent and faithful in Churches, Councils, Armies, City, and Country, so stir up themselves against the hypocrites, and together bestir themselves for the *GOOD OLD CAUSE* in truth, as that the inraged heathen round about, with the hypocrite also, may know again apparently, that the most upright who loveth uprightness ruleth in the earth; *Even so* Amen.

Cease yee from man whose breath is in his nostrils, for wherein is hee to bee accounted of? Isa. 2. 22.

* See I. O. his nimble answer to two questions concerning the power of the supreme Magistrate (being now one of his Church-members) about Religion, with one about Tythes.

A Warning-Piece to the General Council of of the Army, Being sundry Concurrent ESSAIES, *towards a Righteous Settlement.*

An ESSAY toward Settlement upon a sure Foundation, being an humble Testimony for God in this perilous time, by a few, who have been bewailing their own, and others Abominations, and would not bee comforted, until their Redeemer, *who is* holy, *bee exalted in Righteousnesse, and his Name, which hath been so much blasphemed, bee sanctified in the sight of the Nations.*

THough wee cannot but see cause bitterly to bewail our own great iniquities and failings, under the profession of *Christ*, both as King of Saints and Nations, and the abominations also of an haughty and abusive spirit, found in the late single Person (in a professed pursute of Reformation) not distinguishing the precious from the vile, in the force hee exercised upon the long Parliament (after the Lord had so long honoured them in his work, and preserved in the very fire a faithful Seed among them) which, with the like insulting and contempt, that afterward triumphed over a faithful people in the little Assembly that followed, hath returned in just reproach and shame upon their heads, who so insulted, and could not, therefore in that spirit, make any blessed use of the best

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of men who cleaved to them, the moſt hopeful means bringing little forth, but meer confuſion, yet wee cannot but acknowledge to the glory of God on high, that ſuch rebuke was juſtly poured out upon the prevailing party of the ſaid Parliament; and none but the upright and truly penitent amongſt them, in ſenſe both of neglect of duty, and great Corruptions, ought of right, or acceptably in our eſteem, to bee ſharers in the truſt of Rule, over the ſo hardly ranſomed People of this *Nation*.

Firſt, Then wee do in humility and fear, witneſs againſt the ſetting up, or introducing any Perſon whatſoever, as King, or chief Magiſtrate, or a Houſe of Lords, or any other thing of like import, under what name or title ſoever, or any power ariſing from the *Nation*, as a Nation, upon the old corrupt, and almoſt ruinated conſtitution, apprehending that the great work of taking the Kingdome from Man, and giving it to Chriſt, hath had its beginning in the revolutions wee have been under.

Secondly, Wee do humbly witneſs againſt the foundation of future Violence, of bringing into, or continuing in Authority any who joyned with the late ſingle Perſon, otherwiſe than by firſt manifeſting fruit meet for repentance, for ſuch miſdemeanours, by which our Rights, both as Chriſtians, and as men have been ſo much betrayed, and the name of our heavenly Father, after all his works of wonder with us, ſo much thereby prophaned, to our greateſt grief, even throughout and beyond the bounds of theſe three *Nations*.

Thirdly, Wee do hereby humbly witneſs againſt the imploying in the Armies, or Navy, any Commanders who have been active in the Reſignation of the Government to the deceaſed ſingle Perſon, or in the abuſing any Chriſtians met to mourn over their back-ſlidings and abominations, or that informed againſt, or ſupplanted their diſſenting Brethren, or were principal in contriving or preſenting any of the blaſphemous or flattering addreſſes, or were Jaylors or Keepers of their Brethren, in Holds or Priſons, or that received extraordinary rewards or titles of honour from the late

late single Person or his Successor, or any deriving power from them, or that acted by either of their Arbitrary Commands, to the banishment of any (without legal Trial) out of the *Nation*, or that contrived or acted in the unrighteous and shameful proceeding against such of the late Enemy as lived peaceably, and had no hand in the insurrection, by decimating of them contrary to Articles, and publick Faith of the *Nation*, unless some good proof of repentance in Truth, bee manifested for these, or such of these abominations as they shall bee found guilty of.

And positively wee do now desire, witness for, and humbly assert, that the *Right* of making and giving Laws unto men, *is originally in God*, who hath given this power, as well as the execution thereof, unto *Christ* as hee is the Son of Man, and therein made universal Lord and Soveraign over the whole World, and under Christ as his Ministers, a certain number of men qualified and limited according to his Word, ought to bee set apart to the Office of chief *Rule and Government* over these *Nations*, as part of Christs universal Kingdome. And wee do claim, that onely men of courage, fearing God, and hating Covetousness, might bee imployed in the trust of *Rule*, and in all places of publick Judicature; yea, if it bee possible, in every place of publick Trust in these three *Nations*. And that all the Laws respecting the right of men, might bee so truly ordered by the Scriptures, to the exaltation of Christ, our Lord, King, and Law-giver, as that in point of right no difference might bee made betwixt good and bad, nor this or that profession in Religion, but by one right Rule the offender may bee punished, and the injured effectually relieved with expedition; the said Laws being first so plainly declared, as the poorest in the Land may understand their Case, and that it bee dispensed so nigh their dwellings, as that Judgement might not bee turned into Worm-wood, as hitherto it hath been through partiality, intricacy, vexatious delaies, and distances.

See *New-Havens* Laws in *New-England*, sold by *L. Chapman*, p. 12. & 17.

That as an intollerable burthen and oppression, inconsistent with the Rights afore-said, or true liberty of Con-

science unto all, the Rulers over men forbear for ever to impose any national, parochial Ministery, so as to inforce any form of Worship suited to their interest, or compel men of one perswasion, to maintain any man of another, in the Ministery.

That thus doing Justice, loving Mercy, and walking humbly with our God, which is the good hee hath shewed to us, as onely tending to true Settlement, the whole Nation *may bee blest, and all iniquity may stop her mouth, is the* Publick good Old Cause, *wee desire may bee so revived in truth, as that all the upright in heart throughout the Land may follow it, against every private factious or Carnal (though National) spirit and opposition whatsoever, which under the shadow of the Lord our God Almighty, wee set forth as our Testimony, and Subscribe.*

John Owen.	*John Poortmans.*	*H. Danvers.*
Henry Jessey.	*Clement Ireton.*	*Rich. Goodgreeme.*
Va. Powell.	*Rob. Rumsey.*	*H. Parsons.*
J. Vernon.	*P. Goodricke.*	*Ro. Overton.*
H. Courtney.	*R. Price.*	*Rich. Saltonstall.*
William Allen.	*James Hitt.*	*Wentw. Day.*
Phil. Pinchon.	*Jo. Wigan.*	

THe preceding Testimony was prepared, and ready to be published in the breaking forth of the late insurrection, which occasioned a forbearance, lest it might seem at that season to gratifie the Adversary; concerning which insurrection, some of us have been eye-witnesses of such abominable treachery, malignity, and enmity in many in eminent power, and in Arms under them, and in the publick Ministery, as more exposed the good Old Cause and people engaged therein, than those who openly without such power rose up against them, which in due time, if not prevented by effectual reformation herein, wee intend to witness against with full evidence, to the conviction of such upright ones,

ones, as might not see themselves so immediately exposed, as their brethren were, by the now raised Militia in many places of the Nation.

Judges 19. 30. *Consider of it, take advice, and speak your minds*

A Testimony to Truth, agreeing with an ESSAY for Settlement upon a sure foundation.

To all the upright in heart in Parliament, Army, and the three Nations, that do adhere to, and for the prosecution of the late Declaration put forth by the Parliament, *bearing date the 9. of* May 1659. *which Declaration (that all may understand what wee mean) wee have here inserted,* viz. *the* Parliament *doth declare, that all such as shall bee in any place of trust or power within this Commonwealth bee able for the discharge of such trust, and that they bee persons fearing God, and that have given testimony of their love to all the people of God, and of their faithfulness to the Cause of this Commonwealth,* &c.

WHereas the Lord hath by his late powerful appearance made us sensible of his love towards us, in bringing down our Enemies, who were so much inraged against his people, in such a day when their distractions were so many, and their friends so few, having their preservation onely from him, and being in some good measure affected therewith, wee judge it our duty to endeavour after an improvement of so great a mercy, fearing lest this (as well as many others) may bee only made use of as a particular advantage: Wee therefore to acquit our selves have agreed to bee calling for those things that are Gods

peoples due, and have been declared for, and meeting with this Essay for settlement, wherein our hearts do fully agree, our minds being therein fully expresst, wee do therefore declare our consent thereto, desiring that all the upright in heart will pursue after the things therein contained, which untill it bee effected, wee cannot judge wee have the price of that blood that hath been spilt, nor of those tears and prayers that have been powred forth unto the Lord for what hee hath promised. Wee do therefore in pursuance of those things assert the Essay subscribed by *John Owen, Hen. Jessey, Vav. Powel, J. Dunton, H. Courtney, Wil. Allen, Phil. Pinchon, John Peertman, Clement Ireton, Rob. Rumsey, P. Goodrick, R. Price, James Hitt, Jo. Wigan, H. Danvers, Rich. Goodgroom, Hen. Parsons, Ro. Overton, Rich. Saltonstal, Wentw. Day*, is as followeth.

The which Testimony preceding this, is not Re-printed in this place, but the Reader is referred to it.

That thus doing, Justice, loving Mercy, and walking humbly with our God, which is the good hee hath shewed to us, as onely tending to true Settlement, the whole Nation may bee blest, and all iniquity may stop her mouth, is the Publick good Old Cause, *wee desire may bee so revived in truth, as that all the upright in heart throughout the Land may follow it against every private factious or carnal (though National) spirit and opposition whatsoever, which under the shadow of the Lord our God Almighty, wee set forth as our Testimony.*

Subscribed in the Name, and by the Appointment of the Baptized Churches in and about *Abingdon* in the County of *Berks*.

Abingdon.

Abingdon.	Wantadge.	Oxford.
William Dyer.	Robert Keate.	Rich. Tidmarsh.
Robert Payn.	John Beale.	Thomas Tesdal.
William White.	Barth. Tull.	John Higgins.
Arthur Hearn.	Rich. Brooks.	Laurence King.
John Tomkins.	Robert Burchal.	George Astin.
Phillip Lockyer.	Tho. Peck.	Rich. Quelch.
John Wise.		John Edwards.
Rich. Tesdal.		Humphry Gibet.

Longworth.	Farrington.	Wallingford.
John Jones.	Fran. Briton.	Consolation Fox.
Francis Wise.	John Adams.	Tho. Gale.
Tho. Tuckwell.	John Peck.	Ralph Clack.
Tho. Jones.	Christo. Elloway.	Rich. Cox.
Tho. James.	Joh. Comes.	Will. Roberts.
Tho. Wate.	Rich. Steed.	
Hen. Wyatt.	Joh. Turner.	
&c.	Rich. Day, &c.	

Judg. 19. 30. *Consider of it, take advice, and speak your minds.*

A Testimony to Truth, agreeing with an ESSAY for Settlement, &c.

OR,

An humble and cordial Witness bearing unto the publick Good Old Righteous Cause *of our Lord, by a few more Mourners in the Counties of* Devon *and* Cornwal, *in behalf of themselves, and many others who also wait till Salvation come out of* Sion *for* Israel *his glory. In fellowship with what is published in a Testimony, intituled,* An Essay for Settlement upon a sure Foundation, &c. *which also is attested by several Baptized Churches in, and about* Abington, *in the County of* Berks.

OUR blessed King whose Name is the Lord of Hosts, having loved us with an everlasting Love, and favoured

vouted us with a Covering in the ſhadow of his hand during this gloomy and ſhaking day, warning us to loath our ſelves, to dye to men, and directing our expectation to pitch upon himſelf, till according to his promiſe hee ſhall plant the Heavens, and lay the foundations of the Earth; in which time hee hath been graciouſly ſhewing us the power of his wonders, put forth in our preſervations and ſalvations, as appeareth this day. Even hee hath alſo put a word for his Names-ſake into our mouthes, which, notwithſtanding it ſhould prove a word of patience to us all in this hour of Temptation, and though our uttering it may bee but with a ſtammering tongue in this day of ſmall things, yet wee judge it both needful and ſeaſonable, to ſpeak a few things, that wee have made touching the King, to whom bee glory and honour, now and evermore.

Firſt then, wee concur with our Friends and Brethren aboveſaid, as being ſatisfied from the Word of Truth, That the Lord Jeſus Chriſt hath the great right of making and giving Laws unto the children of men; as well in the State and Civil Concerns, as in the Church and Spirituals, not only conſidered as hee is the King Eternal, Immortal, Inviſible, the onely wiſe God by Nature, but withall, as hee hath committed to him by ſpecial agreement and appointment of the Father, the Headſhip over all things to the Church, and power to execute Judgement alſo, becauſe hee is the Son of Man. That his Kingdome ruleth over all. That the Scepter of his Kingdome is a right Scepter, and the Law thereof is one ſtreight plain Rule of Righteouſneſs, according to the Scriptures, fitted to exalt the Juſtice and Equity of the King, and to regulate and relieve all his Subjects with right Judgement. That the perſons who are to Miniſter under him in the Office of Rule and Government over men, whether more ſupreme or ſubordinate, ought to bee juſt, ruling in the fear of God. Judges as at the firſt, and Counſellors as at the beginning, qualified and limited according to the Word. That the manifeſt glory of this his Kingſhip and Dominion ſhall by the appointment of the Father, bee brought forth and take place by terrible things in Righteouſneſs, in the

the latter dayes, to the lifting up of Jesus Christ as King, and his holy Ones being anointed with the Spirit of Judgement, as Princes in all Lands; the mouth of the Lord hath spoken it, the zeal also of the Lord of Hosts shall perform and hasten it in his time.

Moreover, having taken (as wee are able) diligent observation of the Works of the Lord in our dayes, in these, and the Nations round about, and the wonderful astonishing dispensations of his hand, especially in these Islands, shaking and smiting at the root of all pompous Powers and Constitutions, that have been contrived for, or have proved helpful to Antichristian lust and tyranny over the Bodies, Estates and Consciences of Saints and Sinners, blasting whatsoever persons or parties have stood up, either by force or counsel to uphold them: And calling to minde the path wherein the Lord hath proceeded, the light hee hath discovered, the anointing hee hath powered out, the faith and expectation hee hath railed, the standard hee hath lifted up, and banner hee hath displayed for them that feat him, from the first to the last: Wee do very comfortably conclude, that the time of the promise draweth nigh, nay that hee hath been, and is making room for this plant of Renown in the earth, and cutting his work short in Righteousness, to the end that the beauty of his Ornament may bee set in Majesty, and righteousness and praise spring forth before all the Nations.

And hereupon we wait to be enabled with power from on high, that we may not keep silence, nor give the Lord any rest day nor night, but follow him with all prayer and supplication in the Spirit for these things; & do judge our selves bound in his way to pursue our prayers with all faithful indeavours, until the said determinations of the Father, touching the interest of his Son, do take place, to the Settlement and Healing of these shaking and broken Nations. And in order thereunto, we do in the Lords fear, and on his behalf, as much as lieth in us, beseech and provoke all the upright in heart, that have been observing these things, and engaged in them, to pursue after them with a full desire.

Furthermore, as judging and loathing our selves for all

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our shortness, unworthy walking, and backsliding from under the profession we have made, of waiting for his glory, and pressing after it, we also hereby beseech, and as much as lies in us, provoke such as the Lord hath formerly owned, as Assertors of this Cause, and Instruments of bringing about many of those great Wonders; That they would duly consider and lay to heart, if peradventure the Lord will give them repentance, that they might publickly own their shame, and give him glory under their sad and manifest backslidings from him, and his righteous wayes and works, whereunto they seemed heretofore so eminently obliged, many unfaithfully joyning with, and others faintheartedly giving way to that usurping abusive spirit in the late single Person, and his Successour, by means whereof, the Lords blessed Name, Cause, Wayes, and Works of Wonder, have been reproached, many of his faithful Witnesses imprisoned, and other wayes abused, the process of Righteousness obstructed, prophaneness incouraged, and the poor Nation very much oppressed and desolated, and that they give heed to their spirits and engagements for the time to come, that they hold not fast deceits, nor attempt to re-build that which the Lord by their hands hath destroyed, lest they be found fighters against God and a worse thing come unto them.

And finally, judging it our bounden duty, we do humbly declare, witness for, and demand, that the true and unquestionable Royal title and claim of our King, the mighty Potentate, and his Soveraign Legislative Authority over these Nations, even in their Civil Affairs, be publickly owned, avowed, and subjected unto in truth and righteousness; and through his help, and under the shadow of his wing, in this evil day, we fully concur in Testimony with the *Essay* aboveſaid, in Witnessing against the several Evils, both Persons and Things, therein expressly enumerated and disclaimed, and for the several good Things positively Asserted, desired and claimed by them; to which we refer and subscribe.

Thomas

Thomas Glasse.	*Edward Patison.*	*Wiscot Doble.*
William Surrage.	*William Trinick.*	*Henry Trefusis.*
Thomas Balford.	*Charls Cock.*	*John Chapman.*
Andrew Goodwin.	*Sampson Lark.*	*Richard Harris.*
William Stephens.	*Richard Wilcocks.*	*Hierome Blake.*
Henry Ellis.	*John Adams.*	*Thomas Dobbins.*
Abraham Chear.	*Richard Vinston.*	*Henry Clubb.*
Moses Stoneham.	*John Williams.*	*Walter Vines.*
Roger Toul.	*Gregory Cloak.*	*James Cock.*

A further Testimony to Truth; or, some Earnest Groans for a Righteous Settlement in this hour of distraction, agreeable to the late ESSAY, so suitably offered by some Friends and Brethren, to this purpose: By some Baptized Congregations, and other Cordial Lovers and Assertors of the Publick Good Old Cause, in the Counties of *Leicester, Nottingham, Rutland, Lincoln, Stafford, Darby,* and *Shropshire.*

To all that bear good will to Zion, *and love the Lord Jesus, that have either power, opportunity, or hearts to appear for Him, and his Righteous Cause, in this Day.*

THat in sense of the late eminent and wonderful appearance of the Lord, who hath pleased not onely thereby to work out so miraculous a salvation and deliverance for a poor scattered and divided handful of his unworthy people, from the rage and malice of a potent, united, and inraged Enemy, that like Bees on every side rose up against them.

But more especially, and that which is more worth than thou-

thousands of our Lives and Liberties, hath hee given such good hopes (by his still continued Revolutions and Overturnings) of reviving his blessed Cause again in the midst of us, after so many years death upon it, viz. The Exaltation of the Kingdome and Interest of Jesus Christ, the glorious King of Saints and Nations, in the promised ruine and downfall of the Tyrannous, Beastly, and Antichristian Interest, which for so many hundred years hath so bloodily domineered in the earth.

Wee therefore having our hearts somewhat warmed and affected herewith, seeing as yet so little improvement of the opportunity once more effected, do take our selves concerned, with others of our dear Brethren that have gone before us herein, to bee pleading and crying out for those things which the Lords late Voice seems loudly to call for at our hands.

And first, Wee desire in sense of his great goodness (and as wee would bee serviceable to the Lord, in his great designs on foot) earnestly to stir up our selves, and all the Lords people that are any way touched with his late gracious Appearance, to a speedy, thorow, and serious search, how far any have had heart or hand in the late Dreadful Revolt, and turning aside from the Lord in that fearful Apostacy, by setting up, standing by, or flatteringly addressing to either of those two persons, or others, that in opposition to the Work and Cause of God, hath in chief been set over us, occasioning so much Atheism, Reproach, and Blasphemy: And that as any may be justly chargeable herewith, that there bee accordingly a hearty return to the Lord by a suitable repentance, taking the shame, and giving God the glory.

Secondly, That the since Lord hath been pleased once again by his distinguishing Providence, upon the late decision to make a visible separation betwixt friends and enemies (and so far to unravel the Apostacy, whose chief work it was to twist all Interests together, as though Christ and Antichrist were to bee united) that in order to common preservation and protection, and the securing our beings, all speedy and lawful wayes may bee taken for the incorporating, uniting

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and impowering all known friends, the discountenancing, weakning, and outing all known enemies.

And thirdly, Wee do, as in conscience bound, cry out for some speedy exemplary justice and punishment upon the heads of all sorts that had their hands in the late Treason and Rebellion, that occasioned the expence of that Blood and Treasure, and gave such general disturbance throughout these three Nations.

And fourthly, In order to our well-being, and carrying on a thorow Reformation so long groaned after, and bled for, wee loudly call out for that holy, equal, brief, and plain Law given by God in the Scriptures, to bee the declared Law of these Nations, in opposition to the Heathenish, Tyrannous, and Popish Laws yet in force amongst us: And that men are best read and practised, and most answering the qualifications of Magistrates according to Scripture-rule, *viz.* Men of courage, fearing God, and hating covetousnes, may bee only imployed (as near as possible) to dispense and execute under Christ this righteous Rule, in opposition to the ignorant, prophane, and scandalous, that so also some speedy course may be taken to suppress that dilatory, vexatious and oppressive way, that hath so long been exercised by the mercenary, cruel, and covetous Lawyers, the shame of our Nation, and so utterly (in their corrupt course of practise) inconsistent to a Commonwealth.

Fifthly, That as the most effectual way to suppress and remove the Antichristian Ministry (who have been such Ring-leaders in this late Rebellion) and so consequently to promote and propagate the Gospel of Jesus Christ, and the New Testament Ministration thereof: First, wee claim, that the imposition of that Jewish and Antichristian yoke of Tythes bee removed: And the rather,

First, Because wee finde neither Law of God, nor by his Providence any from man, at this day to inforce the same.

Secondly, Because of late there hath been that light, that strength of Reason and Argument offered to publike view, both from the Laws of God and man, that none hath been able to stand before, or rationally to reply unto:

See *Milton, Pierson, Osburn, &c.*

And secondly, That as an intolerable burden, inconsistent with the Liberty of Conscience unto all, the Rulers forbear for ever to impose any National or Parochial Ministry, so as to inforce any form of Worship suited to their interest, or compel men of one perswasion to maintain any man of another in the Ministry, or to lay a stumbling-block in the way of unbelievers, to the derogation of Christ, by compelling them to maintain his Ministers.

And lastly, the better to make all this practicable, and to remove all lets out of the way, wee do most earnestly beg and cry aloud for a speedy and effectual applying the Rule laid down by the late Rulers, so agreeable to the Word of God, to all Officers in Publick Trust, both Civil and Military throughout the Nation, which wee herewith insert, wishing it may bee writ in Letters of Gold, for every one to take notice of that hee that runs may read, *viz.* That Declaration of the 9. of *May*, 1659. *That all such as shall bee in any place of Trust and Power within this Commonwealth, bee able for the discharge of such Trust, and that they bee persons fearing God, that have given testimony of their true love to all the people of God, and of their faithfulness to the Cause of this Commonwealth.* And that all such as answer not this wholesome Rule (thus by Gods Providence owned, laid down, and asserted, as the qualification to Magistracy and Trust) bee speedily removed all places of Authority and Trust, and others bee forthwith still called, answering the same, that our enemies bee not our Judges, nor rule over us: And that there may bee a Publick Liberty to charge, and that it may bee penal for any to continue, that are found unanswerable thereto.

Attested and subscribed in the Name and by the appointment of the respective Congregations under-written, viz.

LEICESTER AND NOTTINGHAMSHIRES.

Leicester.

William Inge. Edm Perkinson. George Hopkins.
Robert Coltman. Thom. Pharren. Rich. Hardy.

Quarndon.

Quarndon.
Ed. Smith.
Rob. Stevenson.
Fr. Harris.
Edw. Thornton.
William Hull.
Geor. Shittlewood.
Tho. Heford.

Longborough.
William Parker.
William Sadler.
Tho. Berington.
Geor. Tomlinson.
Jo. Quinton.
Rob. Peale.

Winnswould.
Edw. Blount.
Thom. Feaks.
Thom. Hall.
Jo. Blunt.
Edw. Thomson.
Gabriel Leake.

Twiford.
Jo. Louth.
William Mobery.
Will. Pocklinton.
Ri. Hill.

Rasby.
Ri. Booth.
Daniel Cox.
Jo. Garner.
Steven White.
Peter Symkin.
William Cox.

Markfield.
George Moore.
Nicholas Ward.
Peter Sykes.
Tho. Bunney.
William Sykes.
Jo. Moore.

Knighton.
Will. Wells, *Sen.*
Will. Wells *Jun.*
Tho. Carthright.
Ri. Carthright.
Rob. Coltman.
Ed. Heggs.
Ed. Brooks.

Langton.
Hen. Hartshorn.
Tho. Grewcock.
Barthol. Cox.
Dennis Wright.
William Charton
Tho. Iminges.

Waltham.
Tobias Watson.
Jo. Darker.
Tho. Bishel.
Hen. Redgate.
Ed. Templeman.
Pet. Smith.

Nottingham.
Charles Jarman.
George Tacey.
Tho. Gerey.
Rob. Shering.

William Bush.
Matth. White.
Jo. Rick.

Thornton.
Ri. Fletcher.

R. Man.
Tho. Graunt.
Steven Bunney.
Will. Newbould.
Ed. Sketchley.

Rutland, Lincolnshire, Staffordshire, Derbyshire, and Shropshire.

Burleigh.
Thom. Smith.
Ri. Wale.

Westby.
Will. Pridgen.

Thom. Worth.

Burton.
Lu. Budworth
John Blundill.

Darbyshire-Peak

Robert Daken.
Thur. Wright.

Thorp.
John Osburn.
James Tiptaft.

Burn.

Burn.	*Thirsk.*	*Darliston & Elsmere*
William Bell.	Jo. Wilkinson.	Arthur Arkum.
John Skyrrit.	Robert Perk.	George Charbcock
Halmir-end.	*Stafford.*	*Easton.*
Tho. Sillito.	William Elives.	Jo. Allin.
Tho. Beech.	Rich. Wilsons.	Simon Ingram.
Narborough.	*Ludlow.*	*Lichfield.*
Jo. Bishell.	David Jones.	Lawrence Spooner
Jo. Measure.	Will. Haiton.	John Cupper.
Witham.	*Sweaton.*	*Bridgnorth.*
William Hidson.	Rob. Towers.	Walter Gaferis.
William Bell.	Jo. Foster.	Tho. Law.
Shrewsbury.	*Berrey-hill.*	
Richard Newton.	Henry Haggar.	
Will. Highway.	Tho. Ginder.	

An Assent also hereunto hath been given by the Warwickshire *Churches, whose subscriptions, through some miscarriage, came not timely to hand.*

This Testimony was intended before the late Change, though not unseasonable (as we judge) to be now published, trusting these great and astonishing Revolutions will but make the more way for the accomplishment of our just desires herein. Hoping the chief Instruments hereof, will now be the more ingag'd heartily to return to the Lord, and to prosecute their former Resolutions and Ingagements to Christ herein (in the day of their straights) if not, we shall again immind them of that seasonable word, so lately laid before them, Numb. 32. 23. And that if at this time they be silent, then shall inlargement and deliverance arise some other way, &c. Esth. 4. 14.

A Claim for Christ:

Exhibited to a Committee of the Officers of the Army the 25 day of the eighth month, 1659. by divers Well-wishers to the CAUSE, *in and about the City of* London, *on the behalf of Themselves and their Brethren.*

THat All the *Foundations* of *Government* in these Nations being destroyed, as being things that *may bee shaken;*

wee

wee hope it is that *THINGS that cannot be shaken, may remain*: And being now about to settle a GOVERNMENT, wee desire you to consider whether it be not the surest Settlement to lay JESUS CHRIST the FOUNDATION.

I. First, Acknowledging Him to be KING OF NATIONS, as well as KING OF SAINTS; and to be the only LAW-GIVER, as well in Politick Government, as in the Institutions of his Churches.

II. Secondly, That no LAW in the *Civil Government* may be made contrary to the *Scriptures*, but agreeable thereunto, (which will have the greatest *Authority* in Mens consciences, and be safest for you to own.

III. Thirdly, That such PERSONS may be made choice of, who are *spirited* for such a Government (you having declared Christ *King of Nations*, and for a *Reformation* according to His Word, in the day of your straights; Wee hope *you will not vow, and after inquire.*

Wee desire you to consider whether you have or intend to make choice of none but such men as will reach that *End*, (as you wil answer your *Ingagements* before the Lord) which if you so do, you may be assured the Lord will own you, and all that are his will be with you: *But if yee will not do so, behold, ye have sinned against the Lord, and be sure your sinne will finde you out*, Numb. 32. 23.

Jer. 30. 6, 7, 8. 9.

Ask yee now and see whether a man doth travel with child? wherefore doe I see every man with his hands on his loyns as a woman in travel, and all faces are turned into paleness?

Alas, for that day is great, so that none is like it, it is even the time of Jacobs *trouble, but he shall be saved out of it.*

For it shall come to pass in that day, saith the Lord of Hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him.

But they shall serve the Lord their God, and David *their King whom I will raise up unto them.*

FINIS.